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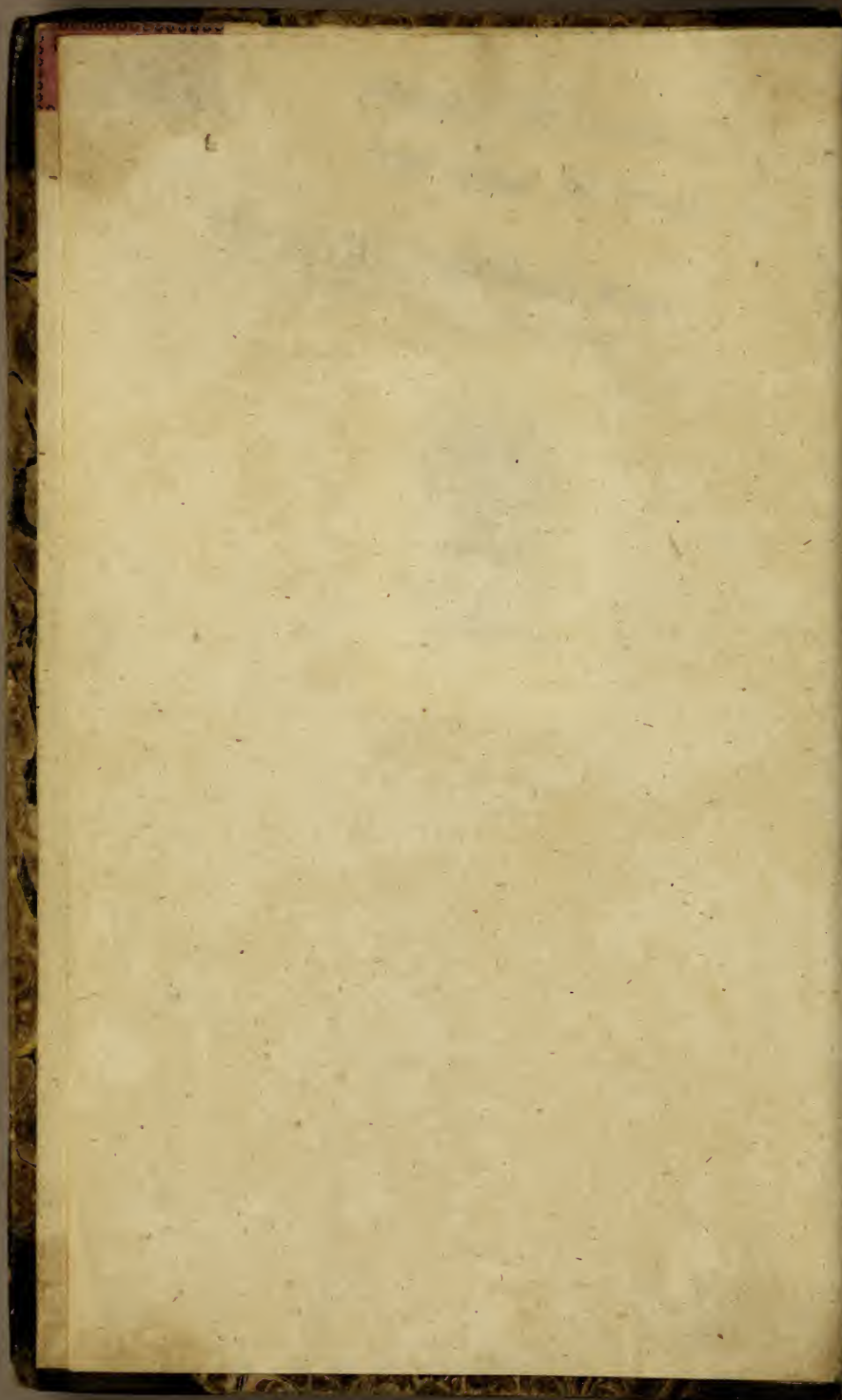
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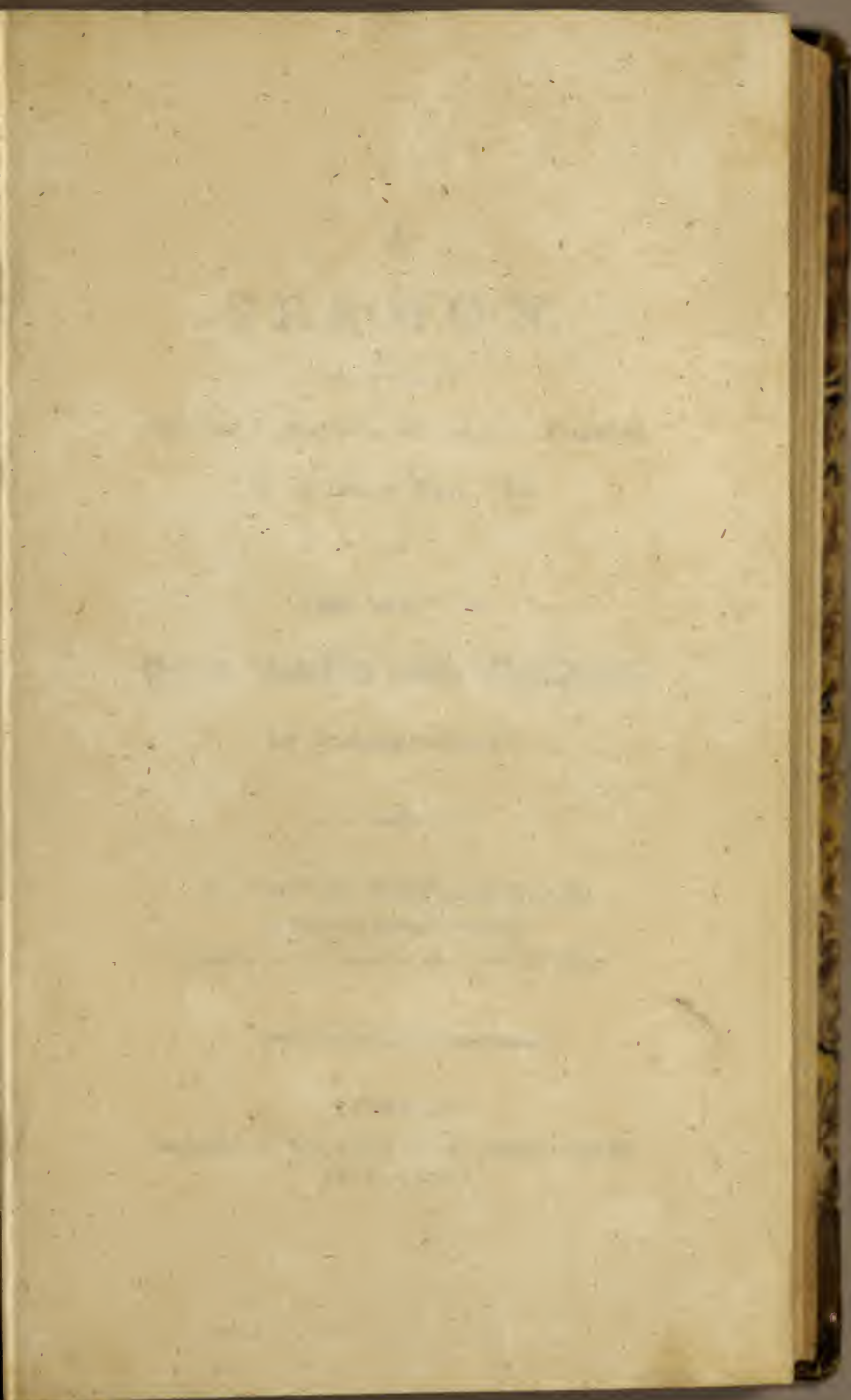
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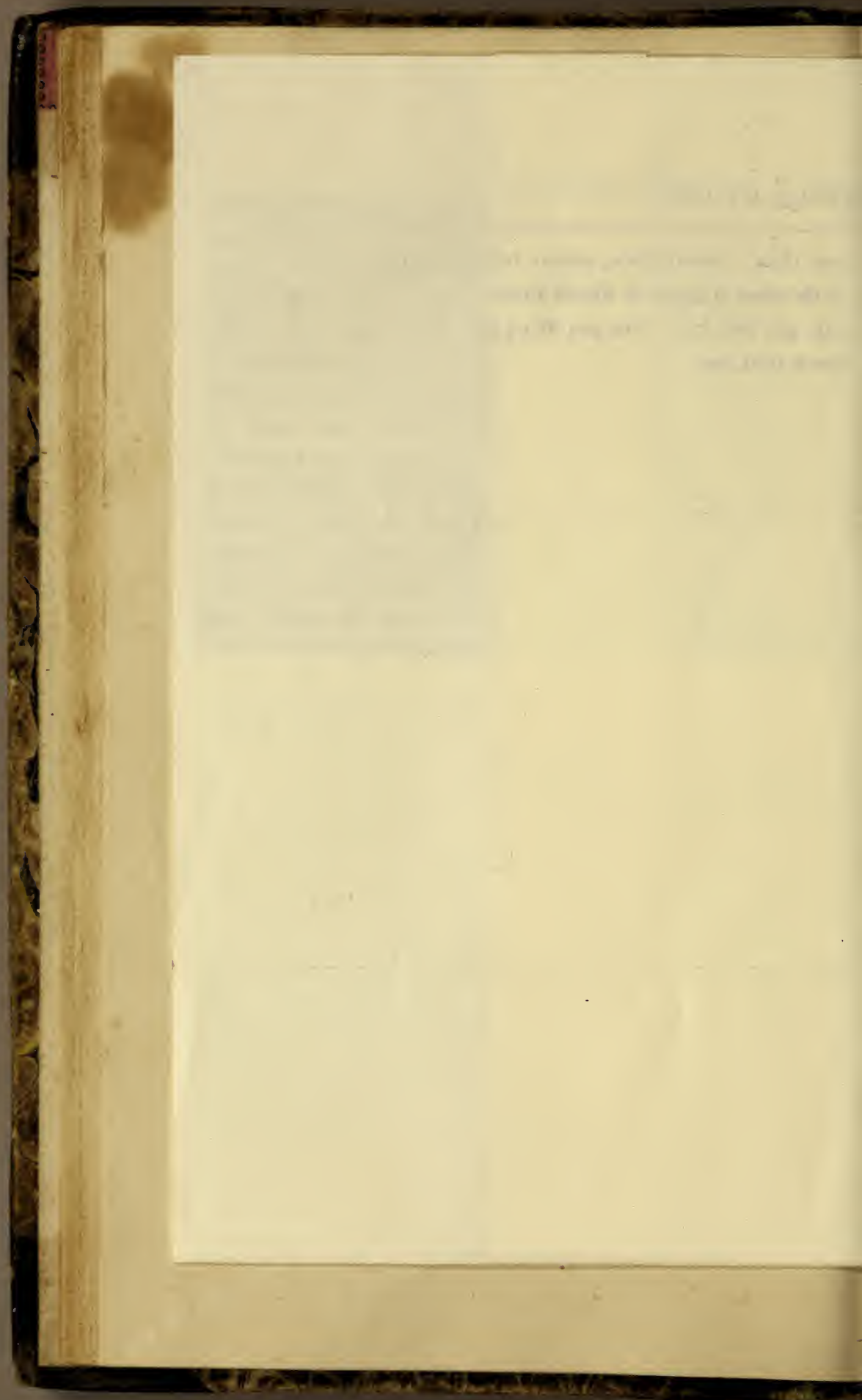
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NATIONAL AFFLICTION IMPROVED:

IN

A SERMON

DELIVERED AT THE MAYOR'S CHAPEL,

Bristol,

On WEDNESDAY, NOVEMBER 25th,

1818;

BEING THE DAY OF THE FUNERAL

OF

HER MAJESTY QUEEN CHARLOTTE.

THE HISTORY OF THE
CITY OF LONDON
FROM THE FOUNDATION
TO THE PRESENT TIME

BY
JOHN STOW
CITY CLERK

THE SECOND PART
OF THE HISTORY

OF THE
CITY OF LONDON

FROM THE FOUNDATION
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OF THE
CITY OF LONDON

A
SERMON,

&c.

ISAIAH xl. 6, 7, 8.

THE VOICE SAID, CRY. AND HE SAID, WHAT SHALL I CRY? ALL FLESH IS GRASS, AND ALL THE GOODLINESS THEREOF IS AS THE FLOWER OF THE FIELD. THE GRASS WITHERETH, THE FLOWER FADETH, BECAUSE THE SPIRIT OF THE LORD BLOWETH UPON IT: SURELY THE PEOPLE IS GRASS. THE GRASS WITHERETH, THE FLOWER FADETH; BUT THE WORD OF OUR GOD SHALL STAND FOR EVER.

To fear God, and to honour the King, are duties which Holy Scripture has joined together, and which cannot without impiety be separated from each other. These inspired injunctions of St. Peter were issued at a time when, if ever, their propriety might have been disputed,—when Nero Domitian disgraced the imperial diadem of Rome. They were issued at a time, when those to whom they were addressed were suffering every indignity and torment which the most disgraceful tyrant that perhaps ever filled a throne could inflict. This coincidence shews us that loyalty is a duty which has no dependance on the

personal character of him for whom it is claimed, but that its obligation arises out of the obedience we owe to God, whose revealed will, in this as in every other particular, is the eternal rule of right to all his rational creatures.

If, therefore, the character of our revered and beloved Sovereign were the very reverse of what it is—If, instead of having proved himself the father and friend of his people, he had been their oppressor,—If, instead of having a parent's place in the affections, the reverence, and love, of every British subject, he had so swayed the sceptre of his royal progenitors as to have disgraced and degraded it;—even in this case, the injunction, “Honour the king,” would have lost no part of its Divine obligation. Loyalty and true piety are inseparably connected.

The duty which we owe to the king, involves corresponding duties to his royal consort, and his whole illustrious house. The command to honour *him* implies the duty of honouring *them* also. Had they no other title to respect than that which they derive from their connexion with him, that title would be paramount; and to fail in respect to their persons or stations, would be a transgression of the Divine injunction.

On this general ground, then, the solemn act of worship in which we have been now engaged, is fully justified. It was right that we should humble ourselves under the mighty hand of God, and that, with holy Job, we should bless the name of Him that gave and that has taken away.

But, though the duty of loyalty is irrespective of personal considerations; though its obligation depends not on the character of him for whom it is claimed;—yet, when personal excellences are found in the breast and have been displayed in the conduct of the Sovereign, additional obligations arise: gratitude to the man who has been the instrument of the blessing, unites with the consciousness of duty to Him by whom kings reign and princes decree judgment;—under which circumstances (and such are the boast of Britons) there must be a cordiality, a delight, in rendering every tribute of homage which it is in our power to pay.

That Her Late Majesty, from respect to whose memory we are now assembled, has a strong claim on our veneration as the consort of our revered Sovereign, the object of his choice, the partner and the solace of his cares and troubles, the mother of his children, and, to add no other view of her character, his faithful, attentive, and affectionate guardian, during the afflicted years which he has spent in unconscious solitude;—that on these accounts we owe unfeigned respect to her memory, no one who feels what every truly British bosom must feel will deny. For I am disposed to question, not only the Christianity of that man who reveres not the person and character of George the Third, but also whether British blood, pure and uncontaminate, be found to circulate in his veins. On this point I am perhaps an enthusiast; but enthusiasm, in the true sense of the

word, may find its justification, both in religion and loyalty, from the Scriptures of eternal truth.

A particular delineation of Her Majesty's character, as a woman and a queen, I leave to the pen of the historian, as requiring more time for its composition than I could command, and other sources of information, in order to verify the statement, than are within my reach. I consider also that the historic page is better adapted to such a delineation than the lips of an ambassador from God. There is, however, one view of Her Majesty's character so clearly manifested as to need no confirmation from the archives of the cabinet or from access to the court, and so generally interesting to the British nation as to claim a place in the grateful remembrance of every individual. I refer to the extended and healthful atmosphere of morality and virtue which our beloved monarch and his illustrious consort have shed around them for more than half a century. The influence of example, good or bad, needs no illustration; and the higher the rank from which the influence is derived, the wider and more impressive is its diffusion. The influence of the female character, in particular, has justly been considered as more important in society than that of the other sex, for reasons which will suggest themselves to every mind. The royal pair whom Providence has placed and continued, for so unusual a length of years, on the throne of this kingdom, have exhibited a pattern of which the effects have been widely felt.

To the throne, the wife and the mother, whether titled or plebeian, have had their eyes directed; and there they have learned, unless through their own fault, for nearly two generations, lessons of conjugal fidelity, and maternal tenderness. By the high unstained example before their eyes, the dissolute have been checked, and the thoughtless restrained from folly. On the brow which was graced by the royal diadem, has uniformly appeared the frown which has driven vice, confounded and abashed, from its presence; and the same brow, on other occasions, has encouraged virtue by its smiles. Assured as I am, on the highest authority, that "righteousness exalteth a nation," I feel no hesitation in connecting the merciful escape of this our beloved country, from the horrors of the revolutionary war, with the character of the royal pair. While religion, even in its external forms, was elsewhere discarded or disgraced, or even blasphemed, here royal knees bent duly at the altar of their God; and while profligacy found patronage in other courts of Europe, in ours it met with condemnation and chastisement.

With the most sincere respect, then, may we mingle ourselves in spirit with the train this day to be employed in conveying to their silent abode the remains of our late Queen. And I doubt not that, in expressing the dutiful feelings of my own heart, I have given utterance to those of yours. But I must not forget that the event which has taken place, speaks to us in other language than

that of honest eulogy and patriotic sentiment, which I have hitherto been using. I must remember that I stand here in another character than that of a loyal subject, and a grateful admirer of royal virtues. I stand here as the ambassador of heaven, and the text which I have chosen contains my commission. The oracular voice commands me to make proclamation. Do I ask, What must I proclaim? The proclamation I am to make is furnished. "ALL FLESH IS GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF THE FIELD: THE GRASS WITHERETH, THE FLOWER FADETH, WHEN THE WIND OF JEHOVAH BLOWETH UPON IT. SURELY THIS PEOPLE IS GRASS. THE GRASS WITHERETH, THE FLOWER FADETH; BUT THE WORD OF OUR GOD SHALL STAND FOR EVER."*

I trouble you not on the present occasion with the prophetic reference which these words bear to the abolition of the temporary and evanescent Mosaic dispensation, and the introduction of the everlasting gospel of our Lord and Saviour Jesus Christ. The outward splendour of the former was, in its appointed time, to give way to the simple and durable doctrine which it prefigured. But on this recondite sense of the prophecy I dwell not at present. I take the words in their plain and obvious exhibition of the frail and transient nature of human life and human glory: and for the short time yet allotted me, I shall call your

* Lowth's Translation.

attention to—the authority by which the proclamation of the text is made—the persons by whom it is to be promulged—its awful subject matter—the evidence by which it is attested—and the end for which it is commanded to be published, or the improvement we are to make of it.

The authority by which the proclamation is made, is not that of a man like ourselves, a mortal elevated to rank and dignity of station—it is not that of one in the celestial Hierarchy. It is the voice of THE SUPREME, THE MOST HIGH, that we hear—the voice of JEHOVAH SABAOth. It is by his commission that his ministers address you. Their language is, “O earth, earth, earth, hear ye the word of the Lord.” How solemn is our present situation! Jehovah is speaking to us by his providence and in his word. They concur in the same message. As it was on mount Sinai, so now, the thunderings, and lightnings, and the thick cloud, concur to give effect to “the voice of words,” or the articulate voice of Divine Revelation. Let every ear be open—Let every heart say, “Speak, Lord, for thy servant heareth.”

The voice which you hear in the text, and in the providential dispensation that accompanies it, is the same voice that addressed the guilty progenitor of the human race, when, after summoning him to appear in those alarming words, “Adam, where art thou?” it added, “Dust thou art, and unto dust shalt thou return.”

It is the voice of the great Judge of quick and dead, denouncing the sentence of his violated law, "The soul that sinneth, it shall die." For "death is the wages," the just remuneration, of transgression.

But it is also the voice of mercy that you hear in the text. The warning is given in order that the endangered sinner may escape to the place of refuge. THE WORD OF OUR GOD, the text adds, SHALL STAND FOR EVER; that is, the everlasting Gospel of his grace, the word that proclaims "peace on earth, and good will to men." It is awfully true "that it is appointed unto men once to die, and after death the judgment;" but it is equally true, that "Christ was once offered to bear the sins of many," and that "to them who look for him," in faith and hope, "shall He appear the second time, without sin, unto salvation."

We proceed to inquire, who are *the persons by whom the proclamation is to be promulged*. The oracular voice said, "Cry," or "Proclaim." The person, or company of persons, to whom the command was addressed, answer, "What shall I proclaim?" The command is addressed to the heralds of the Divine Speaker, to the ministers of his word through all generations—It is addressed *to me*. To proclaim the frailty of man, the transient character of human life, and of all human glory, is a necessary branch of our official duty at all times. It is necessary, because, glaring as is the truth, it is slighted, forgotten, and, in fact, denied.

"All men think all men mortal but themselves."

The allurements of the world obscure the mental vision, and the vanities of time maintain an ascendancy in the affections; and when, for a moment, a salutary impression is made by some awful event, personal or relative, that impression resembles "the morning cloud, or the early dew."

The doctrine of the text is connected with every other doctrine which we are commissioned to proclaim. Do we enforce the doctrine of "original sin," that it "is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam,"—and that "in every person born into this world, it deserveth God's wrath and damnation"? Death affords the evidence that the doctrine is true, and it enforces the necessity of that humiliation of soul which the doctrine demands. "For," says the Apostle, "by one man (Adam) sin entered into the world, and death by sin, and so death passed upon all men; for that all have sinned." Do we demand attention to the glorious Gospel of our Lord and Saviour Jesus Christ? Death sanctions that demand; since it is "the wages of sin; and eternal life is *the gift of God, through Jesus Christ our Lord.*" "Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved."

But, while the doctrine of the text is suitable to every day and every hour; while the proclamation that ALL FLESH IS GRASS, AND ALL ITS

GLORY LIKE THE FLOWER OF THE FIELD, should ever be sounding in our ears; there are some seasons peculiarly favourable to the impression which this proclamation is intended to make—seasons when the fleeting sounds which convey it, are, as it were, substantiated and embodied; when the violence of vicious affection is necessary to close the ear and harden the heart. Such a season is the present. It realizes the doctrine, that “all flesh is grass, and all its glory like the flower of the field.”

This leads me to consider more particularly, *the subject matter of the text*. Both its doctrine, and the imagery with which it is clothed, are common in Scripture. A specimen or two must suffice. In the 103d Psalm, we read, “As for man, his days are as grass, as a flower of the field so he flourisheth: for the wind passeth over it, and it is gone, and the place thereof shall know it no more.” In the 14th chapter of Job, the emblem of the text is combined with another still more affecting. “Man that is born of a woman is of few days, and full of trouble: he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.” In the 90th Psalm also, and in other passages, the imagery is repeated. O that we may enter fully into its import!

The imagery of the text is beautifully illustrative of that which it figuratively describes. The grass of the field *must* wither: it is its nature to decay and perish. But it is, moreover, liable to

premature destruction. If the blasting wind pass over it, it is gone. Such is human life and human glory. The flower, the beauty, the ornament of the field, is liable to the same destiny as the common grass. All human strength, beauty, and majesty,—all earthly wisdom, pomp, and excellence,—whether they belong to an individual or to the greatest empire in the world, *must*, in a short time, decay and vanish. They are all subject to the will of God, and perish at the blasting of the breath of his displeasure.

How striking was the comment on the vanity of all human dependence, which was afforded by the stroke of poignant national affliction that congregated us in the house of God about this time in the last year. God forbid that we should have forgotten the impressive lesson. How clear, how loud was the warning. All flesh is grass, and all its glory like the flower of the field. Look back by the eye of imagination, (for the reality is for ever hidden from human view,) at that once beloved form, the still fondly cherished form, of England's younger Charlotte, "the Daughter of [our] Zion," "the Beauty of [our] Israel;" a form, young, healthy, and full of sprightliness. It was the habitation of a mind, furnished with all the stores which the best education could communicate. It was adorned with all the splendour that royalty could bestow. It was, indeed, the flower, the goodness, the ornament of the British field. No other flower, so stately, so lovely, diffusing so wide a fragrance,

appeared within the extended boundary of that field.—But the wind passed over it, and it is gone —It is cut down, dried up, and withered. Recall to your recollection the mournful procession; the splendid pall, adorned with the escutcheons of the deceased; the long train of mourners; the bereaved husband; the succession of princes; the stalls, adorned with trophies of rank and military grandeur, all covered with a vail of sable;—the solemn dirge, the spacious dormitory prepared for royal remains;—Listen to the voice that breaks the silence—“It has pleased Almighty God of his great mercy to take unto himself the soul of our dear Sister, here departed.”

Nor is the warning of the present year less impressive, if duly attended to, than that of the preceding. It speaks, it is true, less forcibly to our senses and sympathies, but its tone is equally distinct. The necessary decay of age is not a less powerful monitor than the apparently accidental blast, which withers in a moment the blooming flower.

Oh, let us anxiously inquire, Is there no light in this mansion of gloom more satisfactory than the flaming torches which only discover its horrors? There is,—There is. Blessed be God, the light of life is kindled in the cave of death. “THE WORD OF OUR GOD SHALL STAND FOR EVER.” And what is that word? “I am the Resurrection and the Life, saith the Lord; he that believeth in me, though he were dead, yet shall

he live, and whosoever liveth and believeth in me, shall never die."

Here, then, is a solid foundation for hope and comfort, laid in "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world"—in a righteousness commensurate with every demand of the holy law—in the covenant and oath of God—in the witness of his Spirit—in the resurrection of our Surety and Representative, whose life insures that of all his true disciples.

And this leads us to consider *the evidence by which the truth of the proclamation in our text is attested*. But is it necessary to produce evidence to substantiate *self-evident* truths? Nothing but the thoughtlessness, the vanity, the unbelief of the human heart, could create such a necessity, or justify the production of such evidence.

The truth of the first part of the solemn proclamation is attested, so as no other truth was, perhaps, ever attested. Is the mouth of two or three witnesses sufficient? In this case, you have the attestation of almost three thousand years twice told. For nearly six thousand years, successive generations have concurred in bearing testimony that "ALL FLESH IS GRASS, AND ALL ITS GLORY AS THE FLOWER OF THE FIELD." Let the inscriptions on the hallowed memorials of the dead, inscriptions among the dust of the multitude, and over the mouldered remains of the mighty—inscriptions on which we tread with heedless step in our weekly visits to the house of God,

and others which adorn the sculptured walls of those edifices where the earthly shell of genius, of military prowess, of senatorial eloquence, and of royal dignity, lies immured;—I say, let these inscriptions, marking the age, the rank, the prowess of departed worth or greatness, testify that all flesh is grass, and all its glory like the flower of the field. Let the event of this day attest, that “all go unto one place; all are of the dust, and all turn to dust again.”

But is the converse of the former proposition equally indisputable? Is it equally certain that “THE WORD OF OUR GOD SHALL STAND FOR EVER”? It is.—On this subject also we are compassed about “with a great cloud of witnesses,”—unexceptionable witnesses. The testimony of patriarchs and prophets,—of apostles and martyrs, and of myriads beside, is positive and concurrent. But we have better evidence still; for “there are three that bear record in heaven, the Father, the Word, and the Holy Ghost.” And this is the record they bear, that “God hath given unto us eternal life, and that this life is in his Son.”

But “he that believeth hath the witness in himself;” for “the Spirit beareth witness with our spirit that we are the children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ.” If we have not this internal testimony, it is “because we have not believed the record that God hath given of his Son.”

We must not, however, omit to notice *the end for which the proclamation is commanded to be*

issued; or, the improvement which we are to derive from it. Does God speak by his providence? It is for the instruction and benefit of man. Does He speak in his word? It is for the same gracious purpose. When both concur, in time and place, how loud is the call! "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life."

But what is the lesson so clearly inculcated? Is it not, Let mortal man "so number his days that he may apply his heart unto wisdom"? Let us lay to heart the cause of all the vanity and misery to which the creature is subject. Let us seek the appointed remedy, and "believe in the Lord Jesus Christ, that we may be saved." Let us fly "for refuge to the hope set before us in the Gospel." Let us "set our affections on things above, where Christ sitteth at the right hand of God." Let us quit our ineffectual grasp of the shadow, and embrace the substance. Let us cry, in sincerity of soul, "O Lord God most holy, O God most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death!"

Let the Christian, the believer in Jesus, keep more constantly in his view the contrast of the text. Let him live, while the few remaining sands of life are falling, with "his heart surely fixed there, where true joys are to be found." Let him die daily to the world and its vanities. Let him maintain the blessed hope of the gospel, "I know whom I have believed, and am persuaded

that he will keep what I have committed to him against that day."

Let the man of the world, who hath his portion in this life, if such a one be present, consider what that portion is,—how wholly unworthy it is of the rational immortal mind. Oh, let him, ere it be too late, seek an interest in that "inheritance which is incorruptible, undefiled, and that fadeth not away"! And, in order that he may secure this invaluable interest, let him, in penitence of spirit, labour to attain an acquaintance, by faith, with that Divine Mediator, whose blood alone can cleanse from sin, whose righteousness alone can justify the ungodly, and whose Spirit alone can sanctify the unclean. Let him henceforth build his comforts, his hopes, his prospects, not on the sand, but on the rock, even that "sure foundation, elect, precious," which God himself hath laid. Then, when the rain descends, and the floods come, and the winds blow, and beat upon his edifice, it will stand and not fall, because it is founded on a rock.

Now to God, &c.

THE COLLECT.

O merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in Him, shall not die eternally; who also hath taught us, (by his holy Apostle St. Paul,) not to be sorry, as men without hope, for them that sleep in Him; We meekly beseech thee, O Father, to raise us from the death of sin to the life of righteousness; that when we shall depart this life, we may rest in Him, and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

NATIONAL AFFLICTION IMPROVED:

IN

A SERMON

DELIVERED AT ST. JAMES'S CHURCH,

Bristol,

On WEDNESDAY, FEBRUARY 16th,

1820 ;

BEING THE DAY OF THE FUNERAL

OF

HIS MAJESTY GEORGE THE THIRD.

NATIONAL ALLIANCE

WOMEN

THE NATIONAL ALLIANCE

1870

1870

THE NATIONAL ALLIANCE

HIS MAJESTY GEORGE THE THIRD

*Copy of a Minute in the Order-book of the
Vestry of St. James.*

At a meeting of the Vestry of St. James, held in the Vestry-room on Wednesday, the 16th of February, 1820, Present, Mr. Churchwarden Watson, Mr. Churchwarden Fry, Mr. Jarman, Mr. Cole, Mr. Ryland, Mr. Gadd, Mr. Moore, Mr. Perry, Mr. Gibbs, Mr. Winwood, and Mr. Whithington:

RESOLVED—That the thanks of this Vestry be given to our worthy Minister, the Rev. Thomas Tregenna Biddulph, for his loyal and very excellent sermon, preached this day at our request, on the occasion of the funeral of our late venerable and beloved Sovereign, King George the Third, of blessed memory; and that Mr. Biddulph be requested to have the same printed and published.

That the Churchwardens be requested to wait on the Rev. Thomas T. Biddulph immediately, with a copy of this vote of thanks, signed with their names.

(A true copy.)

WILLIAM WATSON, } Churchwardens.
PETER FRY, }

TO THE
GENTLEMEN OF THE VESTRY
OF
THE PARISH OF ST. JAMES.

As the following pages are sent to the press in compliance with your request, it seems highly proper that I should inscribe them to you, and place them under your patronage. And herein propriety and inclination are in perfect unison. For, although I trust that my object, during the twenty years of my ministry among you, has not been to please men but God,—not to secure to myself human applause, but Divine approbation, by labouring to win souls for Him by whose good providence I was brought among you; yet I scarcely need to add, that I am always gratified by knowing that your sentiments and my own concur, as I am assured, by the favour of your obliging letter which I have taken the liberty

to prefix to this address, they do most fully in the view which I have taken of that afflictive event, which forms the theme of the ensuing Discourse, and which has clad us all in the garb of most sincere mourning.

Allow me also once more to say, that I rejoice in every opportunity afforded me, of testifying and of proving, how much I am

Your faithful and much obliged

Friend and Servant,

THE AUTHOR.

A

SERMON,

&c.

2 KINGS ii. 12.

MY FATHER, MY FATHER! THE CHARIOT OF ISRAEL,
AND THE HORSEMEN THEREOF.

THESE words of the prophet Elisha, occasioned by the translation of his master Elijah to heaven, I venture to adopt as a suitable expression of my own feelings at the present solemn and afflictive moment. In these words I announced to you the national and personal loss we have sustained, by the removal from earth to heaven, from this wilderness to the paradise of God, of our late beloved, venerable, and revered Sovereign, GEORGE THE THIRD, on the day the affecting tidings first reached us. The exclamation was then a sudden effusion of the heart, conveyed in language which suggested itself on the occasion as highly appropriate to it. And while a lapse of some days has established in my judgment the suitability of the language I then used, to my own lips and to

those of every individual in the nation, subsequent reflection has in no degree abated the sensibility which, in the first instance, it expressed.

From the general knowledge which I have of the loyal audience whom I address,—from a persuasion that the political sentiments of those around me, as well as their religious creed, are founded on the principles of the Bible; I am convinced that the words of my text give utterance to their sensibilities as well as to my own. Indeed, the doctrine contained in that blessed volume, the only authoritative directory of our faith and practice, is so distinct and explicit on the civil duties of a Christian, that, although a difference in *degree* of feeling and of its expression, may exist among those to whom the character truly belongs,—a difference arising from a variety in natural constitution;—yet no difference can exist among real disciples of the great Teacher whom we all acknowledge and adore, respecting the obligation under which they lie “to honour and obey the king and all that are put in authority under him.” This is one of the important lessons which the infant-member of our Church is taught to lisp, almost as soon as he quits his cradle;—it is shown to be both his duty and his privilege as he advances to years of discretion, by being interwoven with the several services of the orthodox Liturgy in which he is continually called to join;—it grows with his growth as a true Churchman, and ripens in his mind as his understanding is progressively

matured;—and if his heart be under the influence of that grace which his baptismal connexion with the church of Christ entitles him to implore and expect, it becomes a fixed principle of action, which he carries with him into all the civil concerns of his future life. “To fear God and honour the king,” are kindred duties which mark the path of his daily walk, and which he knows, like parallel lines, can never diverge from each other, but must be continued till one of them shall disappear at the termination of his connexion with civil society on earth. The current of loyal affection and duty may be more sluggish in one Christian bosom than in another; but in every one it must exist. These scriptural sentiments I had avowed and enforced, both from the pulpit and the press,* before the providence of God introduced me to a connexion with you in the character of your minister; and I call you to witness that, by the help of God, I have continued to this day testifying the same things as opportunities have offered; and this I have done under increased conviction of their truth and importance.

But, in addressing you, my brethren, on the present most impressive occasion, I regard you not merely as a body in which the current of loyal affection flows, regularly and without interruption, from the heart to the utmost extremity of the system; but as one in which the vital fluid

* See Essays on the Liturgy, Essay IX.

has been excited to increased, though not intemperate action. And, if the impulse of the heart be vigorous under our present circumstances, who would wish to moderate its vibrations? We have lost (I speak without hyperbole) one of the best of kings that Divine Providence, in its peculiar indulgence, ever raised up to bless a nation. The cause for sorrow is of no ordinary kind. It resembles that which was felt in Judah and Jerusalem at the loss of their king Josiah, of whom it is testified, that "like unto him there was no king before him, that turned to the Lord with all his heart, with all his soul, and with all his might, according to the law of Moses, neither arose there any like him." What wonder then, that "Jeremiah lamented for Josiah;" and that "all the singing men and the singing women spake of Josiah in their lamentations," as it is stated by the compiler of the Second Book of Chronicles that they did, "unto [his] day, and made them an ordinance in Israel"! Is it not equally the duty of the public teachers of our Israel to lament for one who trod in the steps of good Josiah, and the years of whose reign nearly doubled those of his predecessor in piety and virtue? Is it not right that our "lamentations" also should be perpetuated among our offspring of future generations; that, while they learn from the Chronicles of the Kings of England "the acts of George the Third, and his goodness, according to that which is written in the law of the Lord, and his deeds, first and last," they may also learn how a grateful people

felt, while they exclaimed, at his removal from them, "MY FATHER, MY FATHER! THE CHARIOT OF ISRAEL, AND THE HORSEMEN THEREOF"?

I am under no apprehension, then, in addressing *you*, my brethren, that I shall exceed the general gage of your feelings, by giving full utterance to an expression of my own. I remember with pleasure the loyal tears which *adorned* the cheek, not only of female sensibility, but of manhood,—and not only of manhood as refined and softened by education, but of manhood in its less polished state, in the crowded aisles of this holy edifice, when we met to join in the lamentations of our nation over the lovely remains of her beloved Charlotte of Wales. I say again, the tear of patriotic sorrow and of penitential compunction *became* the cheek down which it flowed, while we called to our remembrance, "How the Lord had covered the Daughter of [our] Zion with a cloud in his anger, and cast down from heaven unto the earth the Beauty of [our] Israel, and remembered not his footstool in the day of his anger."* And though the feelings now excited are of a somewhat different kind; as the loss then sustained was that of a sappling which had not begun to afford its promised shade, but from which a long continuance of national blessing had been fondly anticipated,—and that now deplored is the loss of the venerable oak which, as the glory of the

* Lam. ii. 1. The accommodated text employed on the solemn occasion.

British plain, had long afforded shade from the midday sun, and shelter from the midnight storm,—a shade which had covered Britain from its northern to its southern extremity ;—though, I say, the feelings excited must be of a somewhat different kind, yet I think I discern evidence around me, that, though your emotions have less of passion in their composition, they have not less of that Christian temper which loyalty and religion combine to sanction.

But I have occupied too much of your time in introductory remarks. I hasten, therefore, to a more particular application of Elisha's exclamation to our present purpose, by considering,

I. THE TITLE WHICH OUR LATE REVERED AND BELOVED KING HAD TO THE APPELLATION IN OUR TEXT,—that of being the FATHER of his people. And,

II. THE PROPRIETY WITH WHICH WE MAY SPEAK OF HIM AS HAVING BEEN THE CHARIOT OF [OUR] ISRAEL, AND THE HORSEMEN THEREOF.

I. THE TITLE WHICH OUR LATE REVERED AND BELOVED KING HAD TO THE APPELLATION IN OUR TEXT,—that of being the FATHER of his people.

You cannot but remember, my brethren, how often, during the long period of conflict that is now happily passed by, when assembled under this sacred roof by the pious command of our late venerable King, our singing men and singing women implored divine protection and blessing on him, under the character of

“Our King, OUR FATHER, and our friend.”

The recollection that we often joined with full chorus in that prayer, united in heart and voice, is highly gratifying to my own mind, and must, I conceive, be equally gratifying to yours. The petitions contained in the three former stanzas of our metrical prayer have been fully answered; and I trust that of the last will be answered also, in its fullest latitude of meaning.*

* I transcribe the whole prayer.

Lord, Thou hast bid thy people pray
For all who bear the sovereign sway,
And thy vicegerents reign;
To thy protection we commend
Our king, our father, and our friend,
And his domestic train.

O Lord, thy chosen servant guard,
And every threatening danger ward
From his anointed head.
Bid all his griefs and troubles cease,
And him, through paths of heavenly peace,
To life eternal lead.

Cover his enemies with shame;
Defeat their proud malicious aim,—
Their baffled hopes destroy;
But shower on him thy blessings down,
Crown him with grace, with glory crown,
And everlasting joy.

Continue, in his royal race,
A man to stand before thy face,
And exercise thy power;
With wealth, prosperity, and peace,
Our nation and our church to bless,
Till time shall be no more.

It is not my intention to conduct you through any detailed account of the great events which have occurred during the long and momentous reign which has just ended. The facts to be recorded I must leave to the historian, this not being the time or place for political memorials. It is my limited province to catch a few features of the days that are passed, in order to illustrate the subject before me, and to make the abundant blessings vouchsafed to us, and the great canal through which they flowed, (I mean the personal character and conduct of our late Sovereign) a mean of exciting your thankfulness to God for the channel of blessing so long kept open, but now closed up for ever; and of exciting also your earnest prayers to Him, "by whom kings reign, and princes decree judgment," that He would open a fresh channel in our new rightful Sovereign, who justly claims and possesses our love and reverence for his father's sake, as well as for the manner in which he has held the reins of government, while acting "in the name and on the behalf" of his revered parent.

With these views, then, I recall to the recollection of some, and, perhaps, for the first time place before others, the gracious, and I may add, eloquent declaration, in which His Late Majesty, on ascending the throne, made known to his subjects the principles by which he meant to conduct himself in his high official station. The speech was delivered to both houses of Parliament on the 18th of November, 1760, on the fifteenth day

after his accession. "Born," he said, "and educated in this country, I glory in the name of BRITON; and the peculiar happiness of my life will ever consist in promoting the welfare of a people, whose loyalty and warm affection to me I consider as the greatest and most permanent security of my throne; and I doubt not that their steadiness in those principles will equal the firmness of my invariable resolution to adhere to and strengthen this excellent constitution in Church and State, and to maintain the Toleration inviolable.—The civil and religious rights of my loving subjects are equally dear to me with the most valuable prerogatives of my crown;* and as

* As a sequel to this truly royal declaration, I have pleasure in recording an extract from an address, presented to His Majesty on his accession to the throne, by a prelate of distinguished piety and learning, then in the 84th year of his age. "You, Sir, are the person whom the people ardently desire: which affection of theirs is happily returned by your Majesty's declared concern for their prosperity: and let nothing disturb this mutual consent. Let there be but one contest between them,—whether the king loves the people best, or the people him: and may it be a long, a very long contest! May it never be decided, but let it remain doubtful: and may the paternal affection on one side, and the filial obedience on the other, be had in perpetual remembrance!" The good Bishop's prayer is granted. The contest is undecided. It never can be brought to a determination. For, though the uniform tenour of a reign of sixty years offers its strong evidence in favour of our deceased Monarch's love to his people; yet the sensibilities, expressed on this occasion, seem to raise the scale to an equilibrium, so as to leave the question still at issue.

the surest foundation of the whole, and the best means to draw down the Divine favour on my reign, it is my fixed purpose to countenance and encourage the practice of true religion and of virtue.* I produce an extract from this document for the purpose of adding to it the unvarying comment which his subsequent reign of sixty years affords. Let the text of his declaration, and the comment of his reign, be compared together, and the latter will be found a complete exposition and a close application of the former. What he promised, he faithfully performed. He indeed approved himself, in an eminent degree, "*our most religious and gracious Sovereign,*" according to the epithets which the compilers of our Liturgy have taught us to employ in speaking of our monarchs,—epithets which relate not to their private, but to their public conduct, and to which they are all entitled while they maintain inviolate the solemn oath of their coronation, and are free from the charge of oppression.

* The following extract from the King's proclamation "for the encouragement of Piety and Virtue, and for preventing and punishing of vice, profaneness, and immorality," will prove that he acted on the speech which he addressed to his first Parliament.

"We esteem it our indispensable duty to exert the authority committed to us for the suppression of these spreading evils, fearing lest they should provoke God's wrath and indignation against us, and humbly acknowledging that we cannot expect the blessing and goodness of Almighty God (by whom kings reign, and *on whom we entirely rely*) to make our reign happy and prosperous to ourself and our people, without a religious observance of God's holy laws."

The attachment of our late Monarch to those Protestant principles which had seated his illustrious family on the throne,—his zeal to maintain and enlarge those views which originated the Act of Toleration, (an act founded on the clearest maxims of Holy Scripture and sound policy,) united as this attachment was with a dominant regard to the episcopal government and admirable Liturgy of his own Church;—I say, that attachment can need no evidence to those who are at all acquainted with the history of his reign. It discovered itself whenever an opportunity was given for its exercise. One great occasion must be in the recollection of many among us: I refer to that trying period when he stood like a rock in the midst of a furious storm; when all attempts to move him from what he deemed the basis of duty, proved ineffectual; and when, rather than wound his conscience by infringing his coronation-oath, he submitted to the removal of his confidential servants at a crisis of no small difficulty and danger. His pious and magnanimous resolution on that occasion seems to have been, *Fiat justitia, ruat cælum*. “My Lord,” said he to one of his ministers, “I am one of those who respect an oath. I have firmness sufficient to quit my throne and retire to a cottage, or to place my neck on a block or a scaffold, if my people require it; but I have not resolution to break that oath which I took in the most solemn manner at my coronation.” His Majesty well knew, that maxims of policy, when in opposition to truth and

righteousness, are always at variance both with personal and national welfare;—that the path of duty is always the path of safety. I have referred to this noble conduct of our late revered Sovereign, because it appears to me to have been one of the main hinges on which the safety and prosperity of our country was suspended.

When the royal patronage was intreated in support of an establishment for the education of the poor, His Majesty's reply was, that he "HOPED TO SEE THE DAY, WHEN EVERY POOR CHILD IN HIS DOMINIONS SHOULD BE ABLE TO READ HIS BIBLE." He must, consequently, have hoped also that he would have a Bible to read.—A wish this, surely, worthy of the royal bosom, where it arose,—a wish that must endear the memory of him who breathed it, to the latest posterity, and which should stimulate all who profess to venerate his character, to promote, to the utmost of their power, an object which lay so near his heart. Professed admiration of virtue, without its imitation, has but a feeble claim to sincerity and truth.

I reluctantly omit to dwell on the proofs which have been abundantly afforded, that our late beloved King possessed, in a high degree, that most valuable of mental talents, sober solid sense,—that talent which qualifies a man to fill, with honour to himself and utility to others, the station which he occupies in life, whether it be high or low; with which the claims of a more brilliant mind, when deprived of it, bear no more comparison,

in the scale of what is excellent, than the froth of a cascade with the even current of a deep and gently flowing river. The former creates a momentary astonishment, and evaporates; the latter flows in silence, and is useful.

I pass by, also, the instances which are on record of his personal courage and magnanimity, in various seasons of danger, to which his own life, and that which was dearer to him than life itself, his country, were exposed. When the assassin's hand was raised for his destruction, he only was calm and unruffled; and when his ministers were ready to sink under the pressure of national difficulty and peril, their king supported their failing spirits, and exhorted them to perseverance in that line of noble policy, which Divine Providence at length blessed with complete success; though he to whom chiefly, under God, it was owing, was not permitted to partake of its joys. It has been said, with truth, that the King was, more than even his great minister,

"The pilot that weather'd the storm."

My time will not allow me to dwell on the devotion of nearly a fourth part of the privy purse, the annual sum of £.14,000 per annum, to charitable purposes; nor on the sober but rare virtues of the husband and the father, which, during sixty years spread their mild lustre over domestic scenes, and created a moral atmosphere through the court and the country; nor must I permit myself to expatiate on the universal and unvarying temperance which was maintained at

the royal table, and in all the habits of the palace. These and other topics, each of which is itself of high importance in the review we are taking, I am obliged to notice slightly, in order that I may enlarge a little on another feature in the character of George the Third, a name that must be embalmed in the memory of every Christian patriot. The trait in his character to which I call your special attention, is that which is most important to him who possesses it, whatever be his station; it is closely connected with every virtue of public or private life; it is the foundation of all excellences to be found in the character of our late beloved Monarch, and of all the distinguished blessings of his illustrious reign—it is PERSONAL RELIGION. Without this, the external conduct may, at times, be right; but it must want uniformity of rectitude. Without this, the measures adopted by an individual, in his appointed station of life, may, occasionally, be beneficial to others; but there is no reason to expect the blessing of God on them. Without it, the stream of prosperity may flow for a while, affording verdure to its banks, and refreshment to the thirsty who people them; but, like the Prophet's brook, it must also occasionally be exhausted, and its channel must ultimately become perfectly dry.

George the Third was, I sincerely believe, a penitent believer in the Saviour of the world. I have no doubt that, in the character of a lost sinner, he embraced and clung to the grace of God in Christ, as a sinner's only refuge and hope.

In proof of this persuasion, I shall not refer to any among the numerous anecdotes which I have heard, both in my earlier and later days, many of which, however, I believe to be founded in truth. It is sufficient for my satisfaction, that he loved and habitually read the blessed Book of God, which has few charms for any other persons than those who feel their need of the consolations which its pages, and they only, afford. In his days of reason, (the assertion is made on competent testimony) *the King never retired to bed without having the Bible within his reach.* It is said that the works of Homer were the constant companion of Alexander *the great*: the Oracles of God were the chosen companion of George *the good*. He was, moreover, a man of prayer, or one who cultivated communion with God in secret; and who can doubt that his closet was often visited, like Jacob's Bethel? He was a constant attendant on the public service of God; and his devout behaviour in the house of God plainly indicated that his attendance there was not a habit of cold formality. I could produce witnesses, from among my present congregation, of the solemnity and fervency with which he made the responses of the liturgy; and I may safely add, that whoever *cordially* joins in these, is deficient in none of those sensibilities which constitute the true follower of Jesus Christ our Lord.

The painful circumstances which are stated to have taken place, and the spirit and conduct of

His Majesty at the side of that bed, whereon lay the youngest of his family, and, it should seem, not the least beloved of his numerous offspring, were of such a nature as to demonstrate the prevalence of strong religious feeling in the bosom of the afflicted parent. No one is conscious of solicitude for the souls of others, who is not anxious for the salvation of his own; and wherever the latter anxiety prevails, it will, unquestionably, be accompanied with the former. The following account is represented as resting on private and undoubted authority. A religious friend, (says the relator,) asked a gentleman who was in the habit of close and official attendance on the Princess Amelia, of what nature were the interviews and conversations held between her and His Majesty. He replied, "They are of the most interesting kind."—"Are they of a religious tendency?"—"Yes," said the gentleman, "decidedly so; and the religion is exactly of that sort, of which you, as a serious Christian, would approve. His Majesty speaks to his daughter of the only hope of a sinner being in the atoning merit of Jesus Christ. He examines her as to the integrity and strength of that hope in her own soul. The Princess listens with calmness and delight to the conversation of her venerable parent, and replies to his questions in a very affectionate and serious manner."—"If," he added, "you were present at one of these interviews, you would acknowledge with joy, that *the Gospel* is preached in a palace, and that under highly

interesting circumstances. Nothing can be more striking than the sight of the King, aged and nearly blind, bending over the couch on which the Princess lies, and speaking to her about salvation through Christ, as a matter far more interesting to them both, than the highest privileges and most magnificent pomps of royalty.

The avenues which lead to the retirements of princes, are, with great propriety, closed against vulgar intrusion and inspection. Indeed, in more humble stations, the minute particulars of private life, by which the spirit of Christianity discovers itself in its least questionable evidences, are unknown but to the intimacy of Christian friendship. It is, therefore, from the pen of friendship only, that the full portrait of the Christian, in those shades of character which mark his relation to the great family of heaven, is to be expected. There are, however, certain great and strongly indented outlines visible even in the etching of a profile, which the imagination may easily fill up. Enough is known of our late beloved Monarch to furnish us with safe conclusions respecting the habitual frame of his mind, which, I doubt not, the severe afflictions, public and private, personal and domestic, through which he was called to pass, were the means of maturing, so as to prepare him for that state, far beyond all human grandeur or bliss, to which he is now exalted.

The aberrations of his mind, (I will not say of his heart) during almost ten years of entire seclusion from the world, from consciousness and care,

(and what is consciousness in this present life but perplexity and trial?)—these very aberrations, if any credit be due to repeated and confident reports, afforded strong evidence of a spiritualized state of soul. The imagination, under such circumstances, may be expected to be influenced by previous habits. Even our dreams, perhaps, are general indications of our waking tendencies. Very striking were the thoughts which appeared from the pen of a well known writer, at the time when the nation was deploring the prostration of its hopes by the death of the Princess Charlotte, on the then state of His Majesty. "There is one," he remarked, in reference to the aged parent, "who was once the glory of that illustrious family, who is *not* dead, and yet who partakes not of the joys or afflictions of his kindred or his people. Withdrawn from all eyes but those that watch to supply his necessities, in silence and in darkness, to him there is neither sun nor moon, nor kingdom, nor wife, nor children, nor subjects. He is alone in the midst of the living, and almost as far removed from them as from the dead. The little world in which he dwells is a solitude, peopled only by imagination; but the inhabitants of it are not those that haunt the guilty mind, even when reason is not overthrown. It is said—but who can tell whether truly or not, for nothing concerning his mysterious insulation can be affirmed, except the meagre fact of his perpetuated existence in a general state of forlorn tranquillity and occasional perturbation, attested in the monthly

Bulletin,—it is, however, said, that ministering angels are the companions of his thoughts in the loneliness of that circle by which he is cut off from rational intercourse either with this world or the next. Yet he is not forsaken in his hoary hairs, nor in his deep humiliation, by Him whose loving-kindness is better than life and all its pleasures, if all its pleasures could be enjoyed for ever. A creature, an intellectual creature, may be debarred from communion with every thing, and every being, in the universe, except the Creator. The venerable Father of the British people, we have reason to believe, whatever else may have failed him, is happily conscious of that presence, which is the hope of earth and the joy of heaven. The hand of mercy may have shut him up from the sight of evils, that would have grieved his eyes, and wrung his heart, had reason been preserved to him to the end of his lengthened days. ‘The Lord is his keeper.’”

Pardon, my brethren, this long quotation, and allow me again to advert to the feelings of my own heart. Born soon after the accession of George the Third to the throne of this kingdom,—enjoying, as I have done, inestimable privileges, civil and religious, under his auspicious reign,—in some small degree (but alas, how inadequate!) conscious from my youth up of the value ascribable to those privileges,—having sat, in communion with my Christian brethren, under our own vine and fig-tree, for more than half a century, none making us afraid,—having joined,

a few years since, with you, my friends, in a cordial celebration of a civil Jubilee, the commemoration of unexampled blessings, derived to us through the channel of that model (I will not say of human wisdom, but) of Divine goodness, the British constitution in Church and State, of which George the Third was the influential head, and immaculate administrator,—having lived to witness the subversion of almost every throne and every altar in Europe, except our own, and the final triumph of British firmness, of which George the Third was the main prop, at times when that of his confidential servants was ready to sink under its burden—the triumph of that constancy over irreligion, anarchy, and confusion, and which terminated in the restoration of legitimate government to the world, and the establishment of universal peace;—tracing also a revival of the vital spirit of godliness, commencing about the time when His Late Majesty ascended the throne, and progressively increasing to the time of his death, so that British valour, British commerce, and British piety, are made known over the face of the earth, while her Bibles and her Missionaries spread themselves over the continents and islands of the globe*—a revival which we trust will

* The following epigraph on the reign of George III. is extracted from a publication entitled "THE KING."

"Under the benign auspices of the reigning prince, GEORGE THE THIRD, and influenced by the piety of his illustrious example, there have been more societies united for the suppression of vice; for extending religious education; for

continue and make progress, till it shall usher in the latter day-glory of the church of Christ, and so connect the reign of our late beloved Sovereign with that of Him whom he adored as "KING OF KINGS, AND LORD OF LORDS";—with these reflections, and these anticipations in my bosom, pardon me if I again exclaim, "MY FATHER, MY FATHER! THE CHARIOT OF ISRAEL, AND THE HORSEMEN THEREOF."

But these reflections lead me to consider,

II. THE PROPRIETY, WITH WHICH WE MAY CONTEMPLATE OUR LATE BELOVED SOVEREIGN AS THE CHARIOT OF [OUR] ISRAEL AND THE HORSEMEN THEREOF. On this, however, after what has been already said, I need not take up much of your time, the second branch of my subject being a legitimate inference from the first.

Elisha, in using this figurative language, which probably was suggested by the sight of the chariot of fire in which his master ascended heaven-wards, unquestionably referred to the religious influence which the spirit and prayers of Elijah had diffused through the land of Israel. Elijah had never mounted the armed car, nor bestrid the war-horse; but his example, his prayers, and his instructions had been more conducive to the defence and

promoting the intellectual and moral culture of the poor; for the most benevolent purpose of disseminating the sacred Scriptures through every quarter of the globe; and for the propagation of the Christian faith; than had been formed during the whole period from the commencement of the æra of redemption."

prosperity of his country, than any warlike means which had been employed in its service.

With equal propriety, I conceive, it may be asserted, that the piety and prayers of him, whom ministering spirits have recently conveyed to the footstool of the Eternal Throne, have been closely and essentially concerned in the protection of our land amidst almost unparalleled dangers, and in its elevation to an eminence of rank and dignity among the nations of the earth never before attained. In the recollection of empires prostrated at the feet of an unprincipled Invader, of nations reduced to penury and despair, I may ask, in the humiliating language of St. Paul,—“Who, or what hath made us to differ; and what have we that we have not received” from the almighty protection of Him “who alone giveth victory unto kings”? But He acts by means; and among those which were employed in our defence, while the disordered eye of worldly policy can discern no mediate agency but that of wise measures in the cabinet, and that of naval or military skill and prowess, exerted on the ocean or in the field; the eye which has been anointed with heavenly eye-salve, will penetrate into the oratory of our late beloved Monarch, and contemplate him as prostrate before the Throne of Jehovah, confessing his own and his people’s transgressions, owning Him as Arbiter of the destiny of individuals and nations, and imploring mercy on himself and his people. The enlightened eye of the Christian will trace a

connexion, unseen by others, between the influence of his government and character on the minds of his subjects, and the cheerfulness with which, generally speaking, they bore those privations of personal and domestic comfort, which were essential to support the measures that led to our national safety and triumph. The Christian, while he adores the Author of the blessing, must love the channel through which it flowed, and cherish its memory with thankful attachment.

Is it not remembered what rapid strides the principles of Infidelity, with its never-failing attendants, Insubordination and Sedition, had made among us at the period of our greatest outward danger; principles begotten in hell, spawned and cherished in France, and from thence introduced among ourselves? While this is remembered, it should not be forgotten that the energetic measures of our celebrated statesman, the Prime Minister of George the Third—a man of no common talents, brought into political action by his Sovereign's discerning eye, and kept at the helm of government by his persevering wisdom,—that those measures were the means, under Divine Providence, of crushing the viper's spawn, and of ejecting the parent of that spawn, at least in his overt and dominant form and influence, from our paradise. Nor can it be doubted, that the firm attachment of our Monarch to the faith of the Bible, and the consistency of his private life with the profession which he officially made, constituted him in reality, what all our

monarchs are by title, "THE DEFENDER OF THE FAITH." * Thus again are we justified in adopting the exclamation of our text, "MY

* The Bishop of Cloyne, at the annual meeting of the British and Foreign Bible Society, in the year 1816, in support of a position he laid down, "That God, in whose hands are the times and seasons, has always taken care, by suitable arrangements of his providence, that special means and facilities should be afforded for the knowledge of the Scriptures, at those periods when error and infidelity were making their most daring and presumptuous efforts," thus reasoned on the subject. "I know," said his Lordship, "that, by the very utterance of the name of our revered and beloved Sovereign, I shall necessarily awaken in the breast of every man who hears me, sentiments of loyal regret and affectionate sympathy, on account of that long affliction, under which it has been his lot to labour. I hope, however, it is not improper to express my opinion, that the peculiarly religious character, which has marked the life and reign of George the Third, is a circumstance which, under the blessing of God, has most materially contributed to uphold the interests and the influence of the Bible in the present age. At a period when the infidel rulers of some continental nations were actively combining their efforts with those of pretended philosophers, and plotting the destruction of Christianity, how mischievous must have been the consequences, humanly speaking, if our Sovereign had adopted similar views, and embarked in similar antichristian projects! Happily for this empire, and happily for Europe and the world, whose moral prosperity seems to be, in a great measure, dependant on the state of moral feeling and energy in our country, GEORGE THE THIRD WAS A CHRISTIAN ON PRINCIPLE, and has employed, in various ways, the influence of his exalted station in the patronage and maintenance of true religion and virtue. It has been stated in print, though not so generally known perhaps as such a fact deserves to be, that on the publication of Dr. Leland's 'View of Deistical Writers,' His Royal Highness, now our most gracious Sovereign, then in the bloom of youth, purchased a number of copies of that

FATHER, MY FATHER! THE CHARIOT OF ISRAEL,
AND THE HORSEMEN THEREOF."

The improvement to be made of this affecting solemnity is easily pointed out. It consists in the duties of praise, of prayer, and of imitation.

1. The painful emotions which have been occasioned by the loss we have sustained, should not be unaccompanied with thankfulness to God. If George the Third, our late gracious King, was a truly *Christian king*, differing widely in the essentials of his personal character from multitudes of crowned heads who have borne that prostituted title; if he has been the patron of Virtue and of true Religion, supporting them by his example as well as by his royal influence; if he and his kingdom almost singly escaped from subversion, amidst the crash of falling empires; we know to whom the praise is exclusively due. This, then, is a day in which God should be worshipped with no common degree of thankful emotion in every bosom, as He hath been already acknowledged by every tongue. The regular object of this day, as set apart in the calendar of our Church for solemn humiliation before God, corresponds with the occasional circumstance, which has, I trust, added peculiar emphasis to our devotions. We are, indeed, "less than the least of all God's mercies;" and it is of his mercy that we survive, individually, or as a nation; it is "because his compassions fail not."

work, to the amount of one hundred pounds in value, merely for the purpose of distribution among his personal friends."

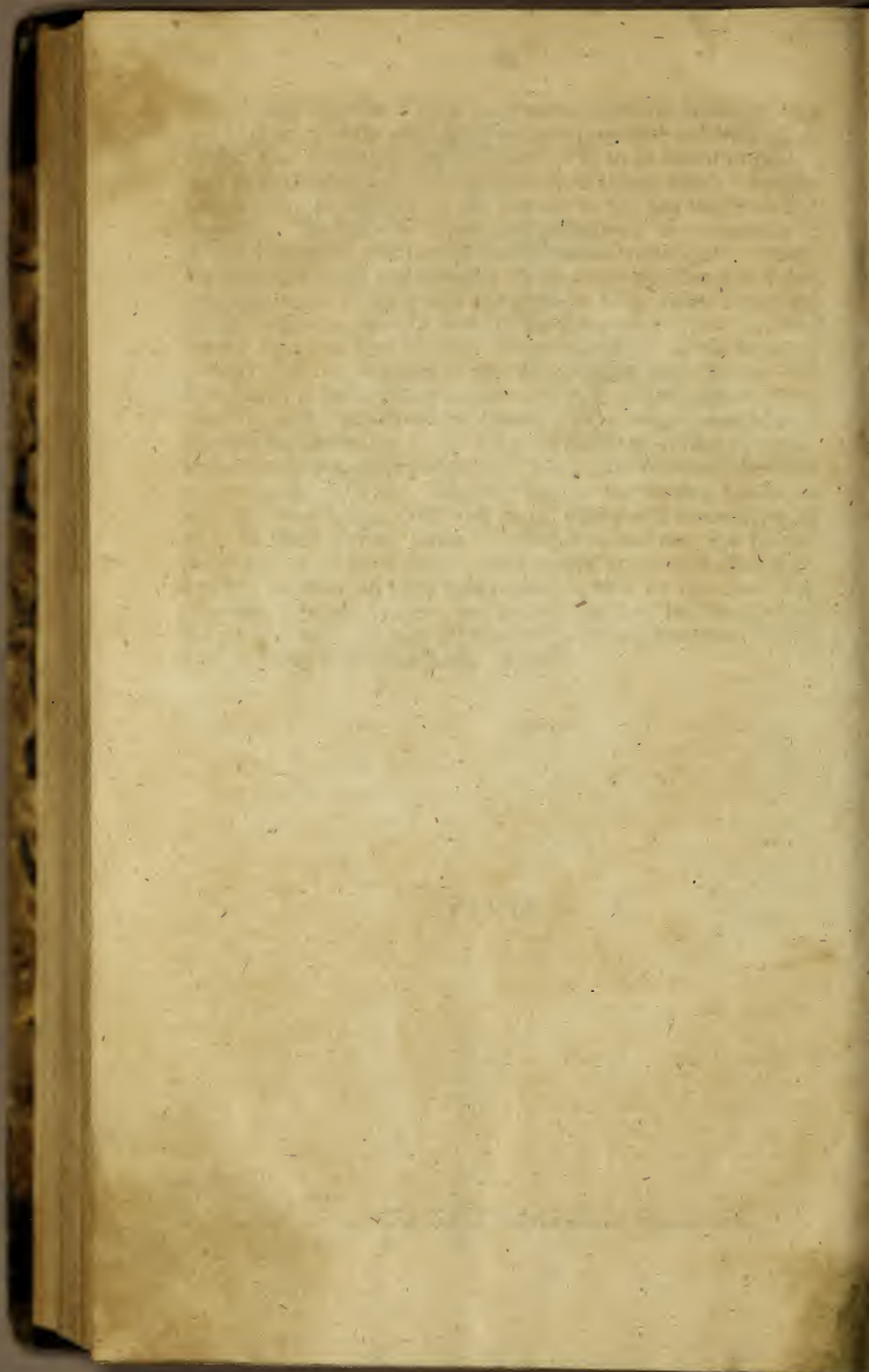
But, 2dly. Prayer, earnest and importunate prayer, should be mingled with our adoring thankfulness. And, while we thank God for raising up our gracious Sovereign Lord, King George the Fourth from the imminent peril of life to which he has been exposed, (an introductory circumstance, we hope, in a new series of national blessings,) let us pray that, as he has inherited his father's royal mantle, a double portion of that spirit by which George the Third was actuated, may rest upon him. May this late affliction in his own person, and the repeated bereavements which have occurred year after year, in his illustrious house, be so sanctified, that they may evidently appear to have been means of preparation for the high and momentous duties of his royal station; and may the times that are passed, highly distinguished as they have been by Divine goodness, appear hereafter as only a small earnest of still better times to come—as the dawn of morning ushering in a bright and glorious day. Your time will not allow me to enlarge; but you know my object,—It is to excite you to earnest supplication, “that peace and happiness, truth and justice, religion and piety, may be established among us for all generations;” and that our Church may become, by a wide diffusion of its doctrine and spirit, “the joy of the whole earth.”

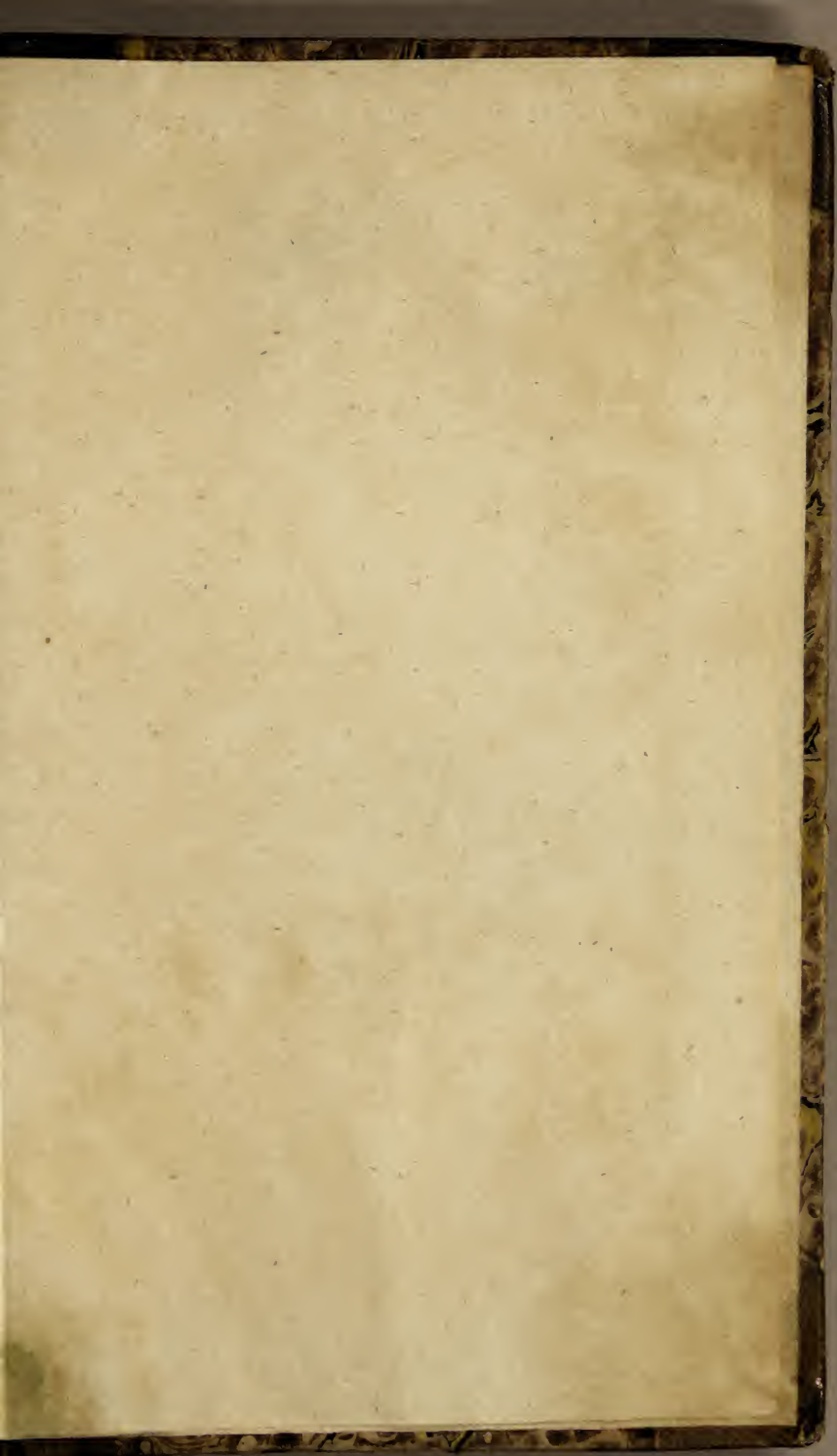
Finally, Let every one contemplate, again and again, the character of our late revered Monarch, with a view to imitation. Let the pattern be before our eyes, when mixed in our several

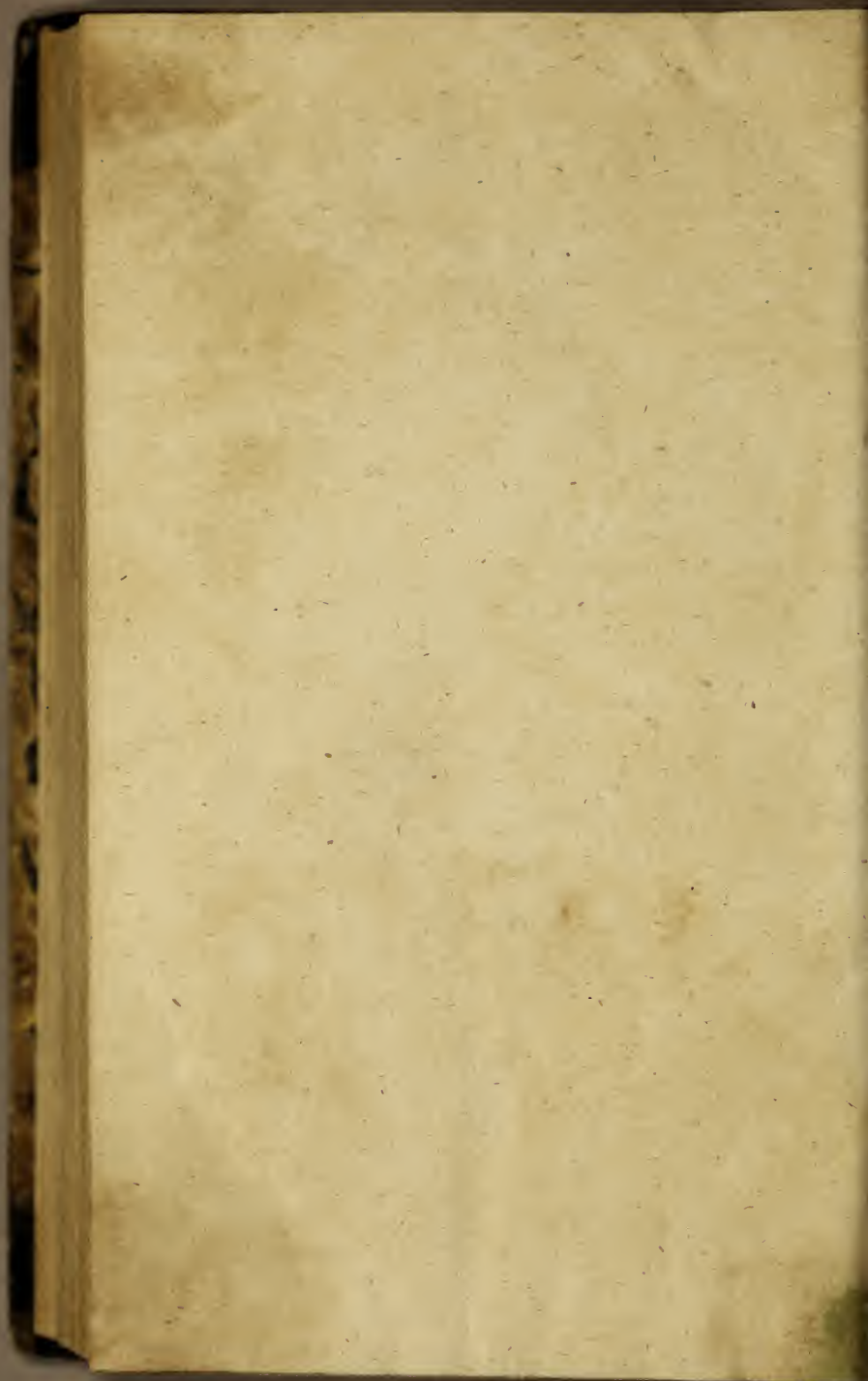
domestic circles, when seated at our tables, when kneeling in our closets, and in the house of God. George the Third was affectionate and faithful in his relative connexions; sincere and earnest, we have reason to believe, in the private exercises of his closet; unquestionably, punctual and devout in the public service of the sanctuary, and charitable in the expenditure of his income.—“GO THOU, AND DO LIKEWISE.” Imitation of his example will afford the best proof of attachment to his memory and reverence for his character.* The most devoted Christian is the best subject, and the truest patriot.

* It is said that, after the flagitious murder of Charles the First, a party of gentlemen, who were devoted to the cause of the deceased monarch, being met together, one of them expatiated, in terms of the highest eulogy, on his character, interlarding, or rather, disgracing his panegyric with frequent instances of profaneness. When he had ceased, another gentleman rose and said, that he thought there was one important feature in the character of Charles, which had been entirely omitted. “Let me hear it,” said the first speaker eagerly, “for I would lose nothing than can be said to his honour.” “To his honour, then,” said the second gentleman, “it has been affirmed, that he was never heard to utter an oath.” The profane gentleman took kindly the delicate reproof, and promised never to offend again in the same way. Let the admirers of George the Third remember, that, amidst the cares and perplexities of royalty, he loved and read his Bible, and sought his solace from it,—that he was a man of prayer, that he regularly attended the public worship of God, —and that his devout behaviour in the house of God was the admiration of all persons who had an opportunity of witnessing this outward token of inward fervency of mind.

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